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621 force, though the *qasir* will be well advised, if he can get hold of the shaikh of his protector's tribe, to kill a camel and invite him to a public meal. The shaikh will then see that everyone knows that the stranger is now under the tribe's protection.

The new tent-neighbour becomes, as it were, the guest of the particular Badawin who has given him permission to camp near him as his *qasir*. He is henceforth an *'aziz* (a dear one), and like the *rafiq* or *khawi*, he enjoys special privileges and is not subjected to the rules and regulations of the protector's tribe, and the "*qasir's* stick is now his sword" (*'assa-hu saif*).

The Badawin householder must protect the *qasir* against all comers, and in return the *qasir* must protect his benefactor against any raiders, even raiders of his own tribe.

Any cases or complaints now lodged against the *qasir* must be preferred through the person protecting him. "Sue me," says the protector, "but not my *qasir*, for I am in his place."

628 672 If any animal or thing is stolen from the *qasir's* tent, and the latter complains to his protector, the protector must either find the stolen animal or article, or make it good.

Should a stranger, or even one of his own relatives or tribesmen, insult a woman of his *qasir's* tent and she cries out for help, the protector must immediately respond and come to aid her, whether her husband is with her or not. If the protector happens to kill the person insulting or harming the woman, he is not liable to pay blood money (*'idiyah*), nor is he exposed to any penalties from the slain man's relatives. On the contrary, the murdered man's kin must themselves pay any blood money due, as it was one of them who outraged the tent of a *qasir*. Public opinion in the desert will always make an offender pay up.

628 721 If raiders attack a man's *qasir* and carry off camels and mares, the protector must make these good from booty he himself will capture in the next successful raid he engages in.

If the camels are stolen by camel thieves and a neighbouring tribe is suspected, the protector must himself join in the search and hire men to spy them out (*bil asa*) at his own expense.

If a *qasir* happens to kill a man of his protector's tribe, and then comes to his protector's tent and asks his help, the latter must help